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Evangel



LIFE

By Manuel F. Campbell

Man will reduce himself to poverty to retain life. Humanity has never become fully adjusted to the fact of death. Man is still in search of something to absorb the shock of it.

Death is a cruel monster. Without regard he snatches the babe from the bosom of a loving mother. He cuts down the mother of the home. Without respect he claims the bread-winner of the family. He turns this world into one great graveyard as he marches across nation after nation, destroying humanity seemingly at will. The Iron Curtain or the forts of mankind cannot impede his destructive advancement. His decorations are dying flowers; his music, the groans and sobs of the living.

But, thank God, Christ has become his Master. Out of the darkness of death shines forth glorious hope through Jesus. Christ imparts life because He brought life. Jesus said, "Because I live, ye SHALL live also." Since Christ came up from the grave, Christians have gone in the grave with Heaven's assurance of returning with joy and LIFE EVERLASTING.

NOTICES

I shall be glad to write to any shut-in or hospital patient who will send me his or her address.—Mrs. Leroy Watts, 924 Arnold Street, Briarfield Manor, Warwick, Va.

Anyone having friends or relatives living in Long Island, especially in and around Hempstead, Levittown, or Farmingdale, Long Island, New York, and you feel that the Church of God can be a blessing to them in any way, please send their names and addresses to Rev. Ellsworth Moore, Pastor, 36 Washington Street, Farmingdale, L.I., New York. The church is at the same address. The phone number is Farmingdale 2-3326.

Anyone having friends or relatives in and around Brooklyn, New York, please contact Rev. M. W. Sindle, 146-53 Brookville Blvd., Rosedale, Long Island, New York; Phone, Laurelton 8-9359, and we will be glad to contact them.—M. W. Sindle.

Rev. John I. Gilliland, formerly of Greenville, S. C., organized and is now pastoring the new Church of God on 225 West Fifth Street, Covington, Ky.

I am open for revivals in southern Georgia and Florida.—M. S. Mitchell, Route 3, Box 36B, Valdosta, Ga.

Special Notice

The Church of God will begin its first regular television broadcast Saturday night, March 20, 8:30 to 9:00, WROM—TV, channel 9, Rome, Ga., Rev. Paul Stover, pastor.

The Forty-fifth General Assembly of the Churches of God will convene in Memphis, Tennessee, August 17-22, 1954. The Ministers' Council begins Tuesday, August 17, at 10 a.m. and 1:30 p.m. From Wednesday through Saturday the Council will meet, 8:30 to 10 a.m. and 1:30 to 5 p.m. The General Assembly begins Tuesday, August 17, at 7 p.m., and continues through Sunday morning, August 22, with services daily at 10:30 a.m. and 7 p.m.—Zeno C. Tharp, General Overseer.

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DECLARATION OF FAITH

WE BELIEVE

1. In the verbal inspiration of the Bible.
2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost.
3. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor.
4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins.
5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ.
6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost.
7. Holiness to be God's standard of living for His people.
8. In the baptism of the Holy Ghost subsequent to a clean heart.
9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost.
10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son, and of the Holy Ghost.
11. Divine healing is provided for all in the atonement.
12. In the Lord's Supper; and washing of the saints' feet.
13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years.
14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

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COVER PICTURE—D. B. Hatfield: The Garden of Gethsemane. The Mount of Olives is in the background. The road to the left is the footpath that leads to the top of the Mount. This is most likely the path our Lord traveled as He frequently crossed this little hill on the east of Jerusalem.

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The Love of Christ to Ruined Man

By
L. O. HENRY
Pastor,
Wilmington,
North Carolina



2 Corinthians 5:14, 15, *"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."*

BECAUSE OF ADAM'S fall in the garden of Eden, the natural condition of man is one of death. For this reason Paul states, "And you hath he quickened, who were dead in trespasses and sins," Ephesians 2:1. This is spiritual death, in which there is no life of God in the soul; the heart is cold; there is no pulse of praise, no breath of prayer, no activity of the spiritual faculties.

There is also a judicial death, by which man is dead by the law. When capital crime is committed, the extreme sentence of the law is incurred. The state of sin is one of condemnation, condemned even now, for which eternal death is inevitable. The Scriptures warn us that the soul that sinneth shall die, and that the wages of sin is death. This is the second death, which is everlasting banishment from the presence of the Lord. 2 Thessalonians 1:9.

The universal state of man is that all are dead—and the word *all* includes the whole world. Death has passed upon all men, for all have sinned and come short of the glory of God. Notice, however, the amazing exhibition of the love of Christ. He died of sin, and His rising again from the dead brought victory to all men. This is why, when He was born, the angel said, "Unto you is born this day in the city of David. I bring you good tidings of great joy, which shall be to all people." Christ lived for us, obeyed the law for us, and left us an example that we should follow in His steps. His love was seen in that He died, and His death was for the great purpose of divine redemption.

THE PROPHETS foretold His death; He foretold it to His disciples. He discussed with Moses and Elias on the Mount of Transfiguration the time of His decease. Christ died voluntarily, for no one could take His

life. However, just as He had calmed the sea and raised the dead while He was alive, He passed through the hands of His enemies, and the soldiers fell as dead men when He arose from the tomb. Such power as He constantly manifested demonstrates that He certainly could have retained His own life. But when His time was come, Jesus Christ, God's only Son, who was made of a woman under the law, became obedient unto death, even the death of the cross.

Christ did not die of an old age, or of disease, but His death was that which only the vilest of sinners die, or the malefactors who were so condemned, the accursed death of the cross.

The Roman tribunal pronounced Him innocent, and Pilate washed his hands, but the Jewish nation itself, which He had come to save, cried out for His blood, saying, "Let him be crucified, we will not have him to rule over us." Heaven and earth were affected by His shameful death: the sky was hung as in sackcloth; the earth quaked; the rocks rent; the veil of the Temple was torn in twain; and the centurion in charge of the execution exclaimed, "Truly this was the Son of God."

Observe that Christ died for us, for our benefit, for our salvation. His sole object in coming to the world and dying was our welfare. The death He died was not His own, but was in our stead. Now this is the essence of the gospel—Christ loved me and gave Himself for me. He was bruised for our transgressions.

Next, observe that He died for all. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all," Isaiah 53:6. If Christ died for all, then all were dead. If only one sinner had to be redeemed, a less sacrifice would have been sufficient and a greater would not have been given. Christ gave Himself a ransom for all; He tasted death for every man. He is the propitiation for our sins. 1 John 2:2.

Notice also that the great design of Christ's death is that we should not live unto ourselves. The unsaved man may live unto himself and act as he pleases, for he does not fear God and has no knowledge of Him. The sinner is a rebel and in a state of hostility against God. He lives without God and shall die without Him.

The love of Christ constraineth us, which signifies that it presses us, binds us, or brings all our affections to Christ, the center of our lives. The love of Christ constraineth us to love Him in return. Three times Christ asked Peter, "Simon, son of Jonas, lovest thou me?" We love Him because He first loved us.

The sinner's state is that of being lost. The only remedy is the Lord Jesus Christ, the effects of renewing grace and the almighty power of Christ upon the heart. It should be easy for everyone to love one who has so loved us that He gave Himself for us, and "while we were yet sinners, died for us." Romans 5:8.



THE LAUSTERS OF GERMANY—Rev. Herman Lauster, his wife Lydia, Paul, Mary, Walter's wife "Bobbie," Lambert De Long, Mary's husband, and Rev. Walter Lauster.

World Tour...

Part 6 Germany



By WADE HORTON
Foreign Field Representative

WE ARE having some very good services in Germany. I have been here four nights and have already preached seven times. I also lectured to the ministers on the government of the Church of God. There are some of the most consecrated people here I have ever met. They really worship in their meetings. Most everybody joins in and takes an active part in each service. I preached twice on Saturday and three times on Sunday. The Sunday morning and afternoon services were rallies at the Krehwinkel church. Sunday afternoon I preached a mission sermon. It was unannounced and unrequested, but I felt a leading to preach it. God honored it with an offering of approximately 5,500 marks. This is about \$1,400 in American money. These people for the most part are very poor, so in my opinion this would mean as much as an offering of \$5,500 in the U.S.A. A factory worker over here makes approximately \$16 a week, while in the United States one makes four or five times that much. The largest offering ever raised in our churches in Germany was 3,000 marks, and it was on a building project. No large mission offering had ever been raised. The people responded readily and were very enthusiastic about it.

I called for a dedication of lives for Christian service in foreign fields, and, oh, what a thrilling sight! At least 50, and maybe 75, weeping young people stood as evidence of their willingness to make the complete surrender. It was more than I could stand. My emotions got the best of me, and I wept with a burdened but joyful heart. To our God be all the honor and glory both now and forevermore.

DEUTSCHLAND is well known for her aspirations toward world-wide domination, her scientific ability, and her great productivity. She has, in this gen-

eration, followed two dictatorial and militaristic personalities down the inevitable road to ruin. It is hoped by the rest of the world that she will never take this course again. Many believe that she has the courage, strength, and other potentialities to rise to her former heights, if the world powers who occupy her today would withdraw their forces and allow her complete freedom in her rebuilding program. Whether she would use her power this time for good or evil would be difficult to ascertain. Only time will tell.

Germany, in her long and stormy career, has produced, among many other things, mighty political leaders, excellent scientists, mechanized equipment in abundance, and a world-renowned religious leader. The name of Martin Luther has brought hope and cheer to millions that were once enslaved by an ecclesiastical and heartless church system. His name symbolizes to multiplied thousands, freedom of religious expression, freedom from enslavement of conscience, and freedom to approach God without finite interference. But alas! After many years have passed and gone, the church that bears Luther's name is taking the same position his persecutors took in the long ago.

Another man of God has risen up to challenge the coldness and apathy of the apostate churches in Germany today. They are persecuting him in almost the same manner their great leader was persecuted. They have labeled him "the crazy man," but little does this man care. If he and his members make enough noise in one of their rented halls to be heard in the streets, they and the Catholics rise up and protest until they are thrown out. He always manages, by the help of God, to get another place in which to worship, to the bewilderment of his opposers. He is always in their thoughts, in their hair, and in their way, and there seems to be little

they can do about it. He is energy personified. He is always busy. He is praying, preaching, and exhorting daily, which is resulting in the salvation of many souls. Thirty-one organized churches stand today as a testimony to his unconquerable spirit. He does not know the meaning of the word "defeat," for he has long ago dropped it from his vocabulary. The book entitled "The Hand of God and the Gestapo" tells of his arrest during the Second World War, by Hitler's Gestapo, for preaching the gospel of Jesus Christ. His seven months' imprisonment and cruel treatment did not break his courageous spirit, but seemed only to add more fuel to the already-started flame. Time and space will not permit a detailed account, but you may order his book from the Church of God Missions Department. Upon being released, he immediately began to preach again, and he will ever preach until the rapture, death, or martyrdom. Yes, the word "martyrdom" is used reluctantly, but is also used sincerely, for it has happened in the recent past and will, no doubt, happen many more times in the near future, if Jesus tarries. The spirit he has never dies, but continues to enlarge in every place as the years roll on. The name of Herman Lauster will, no doubt, never reach the international heights of his predecessor, but wherever he ministers it will strike terror in the hearts of hide-bound and hell-bent modernists, and will, in equal measure, bring joy to the Bible-believing and Christ-loving Christians. He has a stout-hearted and devoted companion, who is wholeheartedly working with him in this crusade for Christ and Christian convictions. A whole volume could be written about her prayer life, sufferings, sacrifices, love, devotion, faith, and absolute loyalty to her companion in his tribulations, and to the Church of God and its program of evangelization of truth.

The injection of a true German story at this time will serve to symbolize Sister Lauster's stalwart character, as well as to pin a bouquet of commendation on all like her throughout all the world. The Lausters showed me a castle on top of a mountain which has a story connected with it that, in my opinion, will be well received and delightfully read by the female readers of the *Evangel*. In all probability, it may later find its place in many discussions that deal with the subject of *which is the superior sex!* It is stranger than fiction, yet absolutely true. A mighty general and his army had surrounded the castle wall with the intention of taking captive all on the inside. After many days of fierce fighting and almost starvation, the king and his subjects finally agreed to surrender, providing their women and children would be set free. To this the general agreed, and when it came time to leave, the women asked him if he would grant them the privilege of carrying any of their personal belongings with them. The general replied, "Yes, you may take what you can carry on your backs." After making this liberal concession, he withdrew down the mountain to await the evacuation of the women and children. The women had a hasty discussion among themselves as to what would be the most profitable things to take out with them. Out of this came a plan that has no peer in regards to time and timely thinking. They loaded up and went out of the castle, through the gates of the wall, and, picking their way carefully, they began the tedious trip downward to the valley below. Someone who saw the procession coming down the mountain ran and told the general. The excited general, upon running out of his quarters, was stopped in his tracks by what he saw. He blinked his eyes in unbelievable amazement, for he saw

the brave women coming slowly and falteringly, yet determinedly, down the uneven and rocky slope, their backs loaded, not with food and clothing as he had expected, but upon the back of each woman was hopefully clinging her husband. The general angrily and heatedly contested the procedure as unfair and unethical, but to no avail. The women cited him to his promise (promises were good in those days) that they could have all they could carry on their backs; that they had not, neither had he, specified what they should carry. He was embarrassed at being so utterly outwitted by these women, but, like the true general that he was, he admitted defeat and allowed them to continue their march unmolested. Thus the men were saved, not by the power and might of the sword, but by the strategy of the unpredictable sex. Oh, the illimitable ingenuity of women! The weaker sex? Take your hats off, gentlemen, there are ladies passing by—the weaker sex, that is.

While the men stand silently with their hats in their hands, here is another story for the ladies. The town of Schorndorf has a unique history in that it, too, was saved by the fairer sex. Upon this certain occasion, a wicked French general had surrounded the city with his army and threatened to burn it with fire unless the burgermaster (mayor) turned the city over to him. The burgermaster and his council, feeling certain that defeat was imminent, agreed to a conference to discuss terms of surrender, hoping to salvage as much as possible, especially the lives of the people. While the meeting was in session the women of Schorndorf marched into the city hall, waving in their hands different kinds of improvised weapons, shouting belligerently that they would never surrender. "The men may meekly give up without a fight, but we will fight until the last woman is killed. We would rather die than be slaves," they cried. They told the burgermaster and the wicked general that unless they called the whole deal off, and unless the general promised to leave the vicinity with his army, they would kill them and the council. The general, not wishing to die, for die he knew he surely would, quickly agreed to leave. He knew how to deal with and outguess a weak burgermaster and council, but with an angry army of determined women he knew he was no match, so he and his army soon left the country, never to be seen by the city of Schorndorf again. There is a large painting of it on a building in the city square, put there as a memorial to the women that saved the honor of their city. I saw this picture several times, and each look renewed in me a deeper appreciation for the love, devotion, and bravery of women.

Walter Lauster, with the cooperation of his consecrated and Spirit-filled wife, is a great help to his father. He is "a chip off the old block," and seems to possess the same spirit as his parents. He and his wife are loved by the people of this country, and they are making real missionaries for the Church. The same can be said for the DeLongs, for they are continually in meetings, working, preaching, and praying in this battle of rescuing the perishing and building up the Church of God on earth. The mantle of courage, sacrifice, and conviction seems to have fallen upon these young missionaries, and it is the opinion of the humble scribe that if they continue to pursue the course they are traveling now, the walls of deep-dyed dogmas and blind unbelief will crumble before them, letting in a blaze of God-sent glory that will result

(Continued on page 10)

The

SPIRITUAL MAN

PART VII

By M. G. McLuhan, Principal, Berea Bible Seminary, Union of South Africa

FASTING IS NO PROOF of spirituality, though it is true that almost all of the spiritual men on record have fasted at one time or another throughout their lives. Some habitually practiced fasting; others fasted on special occasions. Moses fasted, Jesus fasted, and so did Saint Paul. The fact that great men fasted, however, does not infer that fasting made them great, or that fasting proved them to be great. Contrary to popular opinion, Jesus was not known for His fasting. In Luke 7:33, 34 we read, "For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners."

In the first three Gospels, there is a record of the question asked Jesus by the disciples of John the Baptist. They wondered why it was that both they, themselves, and the Pharisees fasted often, but the disciples of Jesus did not fast. Some folk, whose ignorance of the Word is more noticeable than their spirituality, immediately quote Jesus' answer, that the children of the bridechamber could not fast as long as the bridegroom was with them, but that when he was taken away from them, they would fast. They take this to prove that Jesus was teaching that the Church would be noted for its fasting after His death. The truth of the matter is that the Pharisees and John's disciples were inferring that since Christ's disciples did not fast, they were insincere and irreligious. They were envious of the gladness manifested in the lives of Christ's followers. Religion to them was a somber thing, represented by sackcloth, fasting, endless melancholy, perpetual observance of burdensome legalistic ceremonies, and minor-keyed music. Jesus sensed their critical attitude toward the happiness of His followers, and He followed His remark concerning the children of the bridechamber by giving the parable of the new wine in old bottles. He was telling them in parable that He had come to found a new order of religion based on the joy of regenerating grace instead of the drudgery of legalism. The sad old wine of their dismal religion of works had all but leaked out. Their self-righteous old skins could not contain the joyous new wine of the Holy Spirit which would come after His glorification.

The Church is never referred to in Scripture as the children of the bridechamber, nor does this refer to the bride. It is a mere reference to the fact that Christ's sudden, violent removal from the disciples would cause the sadness that these Pharisees took as a proof of religion. He did not indicate, however, that this sadness would last, nor did it last, because after His resurrection the disciples were noted for the fact that they were praising and magnifying God.

Nowadays, however, fasting, in the minds of many people, is the epitome of spirituality. Every time the word "flesh" appears in the New Testament they think it means the physical house of clay—the human body. They

teach that fasting will accomplish anything for you. There are two things they have forgotten. One is that "by the works of the law shall no flesh be justified before God." They claim that "flesh" means "body," and that it is necessary to make it weak by fasting. Romans 8:3 tells us that it is not the flesh that is condemned, but "sin in the flesh." Fasting can do nothing about sin. There is only one cure for sin—the blood of Jesus. Ephesians 1:7 says, "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of his grace." We are justified by faith, not by fasting. "Therefore to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness." The other thing that they have overlooked is that sin is a spiritual thing. The body is the servant of this sin principle, not the originator of it. It is out of the heart that adulteries and evil thoughts come, for thought and lust are the products of a depraved soul, not an overfat body. Fasting has absolutely no effect on the Adamic nature; in fact, it is very palatable to the natural or unspiritual mind. It presents a method of self-improvement instead of regeneration. It affords opportunity for self-glory in imagined religious works. It is by far the most popular method of self-justification, because it has the earmarks of deep religious activity and self-denial which few other works of the legalistic system have. Often this self-justification produces a feeling of self-righteous complacency that is so strong it is taken for the approving voice of God. God does approve of fasting, and it has a great place in His will, but we will deal with the true New Testament fast later on in this article.

I HEARD one fellow's philosophy sometime ago which I am sure is quite palatable to the person who wishes to work himself into the kingdom via the road of fasting—which road, incidentally, does not exist. This particular individual declared that fasting would cure the works of the flesh mentioned in Galatians 5:19-21. Even the most casual reading will indicate that these works of the flesh are from a spiritual quality in man; namely, from the fallen nature, or depraved soul. Sin came into the world by Adam's fall, not his body. The same brother who taught this first error said that Galatians 5:19-21 is a parallel passage to Ephesians 2:1-3, and rightly so. However, a careful reading of the last passage tells us that all of these sins originate from the SPIRIT that now worketh *IN* the children of disobedience, not the poor mortal clod in which they live. In our unsaved state we were completely under the control of this fallen spirit; in fact, it was the "mind of the flesh," not the body of flesh, that originated these rebellions. All sin originates in man's fallen spirit and Adamic tendencies, as far as godlessness in the human race is concerned.

You cannot starve a spirit, nor can you weaken his evil

tendencies by fasting. One may weaken the body so that evil tendencies find difficulty in expressing themselves, but this is only a temporary thing. It is as ridiculous as temporarily cooping up a rattlesnake and then, after a few days, turning him loose again. Why not recognize the place that fasting has, instead of making it take the place of regeneration, the blood of Christ, and the transforming power of the Holy Spirit? **NOT ONE PLACE IN THE NEW TESTAMENT ARE WE TOLD THAT FASTING HAS ANY EFFECT ON SIN!**

In Matthew 4:2, reference is made to the forty-day fast that Jesus observed. This had nothing to do with sin, for He had no sin in Him. In Matthew 6:16-18, Jesus gives the only counsel for the true fasting prayer. It is completely secret, and when it is not, it seeks an earthly reward. This will forever do away with the danger of making fasting an avenue of self-righteous glorying. The object of this fast and prayer is worship and usefulness, not purification from sin. The open altar bench is the place for the latter.

In Matthew 17:21 and Mark 9:29 the disciples were told that this certain kind of demon came out only by prayer and fasting. This had nothing to do with the problem of sin in Christians, or sinners alike. It dealt only with the problem of demon-possession and power to cast the demon out. In Acts 10:30 we have a reference to Cornelius' fasting. If fasting had been effective in dealing with the sin problem, it is quite peculiar that the Lord told him to send to Joppa for Peter who would tell him words whereby he could be saved. The other two references to fasting in Acts have not the slightest relation to overcoming or dealing with sin.

In 1 Corinthians 7:5 we read another statement concerning fasting. This has no relationship to the sin question either, as it deals with the husband-wife relationship. Paul counselled them not to defraud themselves in their perfectly legitimate course of marriage responsibilities, unless it was by mutual consent for the purpose of fasting. Some superficial scholars have declared that this is proof that fasting removes the sins of adultery and fornication. Jesus said that if a man lusts after a woman (a thought process only), he has already committed adultery with her in the sight of God. Any amount of fasting will have no effect upon this lustful tendency. It requires the new spiritual nature that comes by the new birth, and except a man has this experience, even though he may practice fasting like Nicodemus surely did, he will never see the kingdom of heaven.

IN THE SEVENTH CHAPTER of Second Corinthians Paul gives us an insight into the nature of a true fast. He infers that during fasting all other things must be made secondary to our concentration on fellowship with God. Even the intimate husband-wife relationship, which God chose as a symbol of the love between Christ and His Church, must take a second place. It is a secret thing between the soul and God, when the individual lays aside everything, including physical food. One says, "How can it be secret if your wife or husband knows about it?" The husband and wife are one in God's sight, and if they are spiritual people, they will recognize that God holds a closer relationship to the redeemed heart than either the husband or wife can ever hold. Consequently, they will give themselves to fasting and prayer for the sake of their home and their own spiritual walk with God.

One cannot fast in God's sight if he is feasting his mind

on all sorts of literature, even if this literature is ordinarily legitimate. You must give yourself—spirit, soul, and body—to fasting and prayer. If the whole man is not involved, it is of very little value. Idolatrous heathen religions are more famous for their fasts than Christians are. This is no reflection on the Christian, because the Lord has taken off our sackcloth and replaced it with the royal purple of the sons of God. He has given us beauty for ashes, singing in place of sighing, and rejoicing instead of weeping. He has anointed our heads with oil instead of dust, promised us an heavenly kingdom in place of earth, given us a new nature instead of depravity, filled us with the Holy Spirit instead of our own ways, and interposed the drawing power of His cross between us and the thunderings of Sinai which bade men stand back from His presence.

He has said that some would depart from the faith in latter times, commanding to abstain from *meats*, which God hath created to be received with thanksgiving of them which believe and know the truth. While the Greek word used for "meats" in this case is "broma," which literally means foods of different sorts, the following verse indicates that the apostle had flesh in mind. It reads: "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer." Some who are a bit fanatical on fasting say that meat, or flesh in any form, is not good. This is a subtle effort by the devil to drag the Church of the living God back under the chains of legalism. Temperance is one of the qualities of the fruit of the Spirit, and the Church would be more blest if more temperate eating were preached, and less intemperate fasting.

Fasting has its place, and all spiritual people will fast. They will fast when led to do so by the Holy Spirit. They will fast when they realize a need for more power with God. They will fast during times of special battles and problems. They will deny their bodies food in times of special seeking of the Lord. With all of these fastings, however, they will pray and believe, because without these, fasting is only a hunger strike. Fasting will never be used as a basis for carnal boasting, nor will it be imagined that it has any spiritually purifying power. It will be recognized as that extreme physical cooperation with the spirit when the earthly part of man is brought down in humility in cooperation with the spiritual faculty, which at the time is reaching out for greater understanding of God and fellowship in the mysterious realm of the supernatural. Never will fasting be considered as meritorious in gaining favor with God, for it, like all other physical religious activities, may spring from a carnal motive and be a work of the flesh.

Fasting has certain beneficial effects on the physical body, as it has been proved that poisons are worked out of the human system in this way. However, physical purification is no more vicarious in spiritual cleansing than Pilate's act of hand-washing was in absolving him of blame at the crucifixion. Many a heathen has just passed thirty-nine days of a forty-day fast, but his soul is as black as midnight as he flounders in his unregenerated state. Fasting as an act alone is no proof of spirituality.

THE SPIRITUAL MAN discerns all things. His first and greatest object of discernment is the character and personality of God, his spiritual Father. In his
(Continued on page 10)

The New INTIMACY

By HARRY O. KUTZ, Pastor,
3316 Rosamond Avenue, Memphis, Tennessee

Read John 15

THE THREE RELATIONSHIPS outlined in this chapter is the effort Christ made to show His intimacy with His followers. The aloofness that characterized the old order of the priesthood, with its attendant holy places and things, was banished in the new order which Christ was to set up under the guidance of these men with whom He talks in this chapter. In the religion of the New Testament, there is a bare minimum of symbolism. Outside of the Lord's Supper, feet washing, and water baptism there is little else to be found of ritual and rite in the worship service of the New Testament religion. Christianity is criticized and misunderstood all over the world by other religionists because of that one character of our faith. There is something about the human that causes them to place special value on symbols. That is why many things, such as the cross, the altar, robes, certain architectural features, become fixed things in many minds as time goes on. Many pastors who want to build a new church with a new location and design know what we mean, for they have run head-on into ideas that the walls of the old building, the old altar rail or bench, and just about all there was to the old location was held to be sacred, and to give them up was quite a thing to ask of the older ones of the congregation. The tragedy of such a situation is that the progress of the church is hindered so often. The more aggressive congregations in the community that place no value on such symbols of bygone days go on building and meeting the demands of the new generation, while the other church sits among its mental cobwebs, with its memories, and dies a death that is as long and drawn-out as the time it took to build up the symbols they so languidly cherish.

While we should never want the new simply for the sake of being new, the same should hold true of the old. Age should not necessarily bring with it an inherent value. If a thing was wrong to begin with, it will never be right simply by age. If it was right to begin with, age will never make it wrong! So, let us see the new intimacy that Christ wants to share with every believer, which was His will from the beginning and so must be the right approach to finding Him even to this day.



IN ALL THE FORMS of life with which we are familiar, there is no closer intimacy than that which the vine and the branch bear to each other. In the animal world the intimacy is truly

BRANCHES

wonderful, with the mother carrying her young in her very body, sharing her strength and giving it her warmth to the day it is born into the world. But with the severance of the umbilical cord, the bodily intimacy ends, except for those that nurse their young, and that is for a short period at the most. But the intimacy between the vine and the branch never ends as long as there is life at its fullest for both, or death for the branch and loss for the vine. The life that is in the vine is the life that is in the branch. The life-giving source flowing to and through the whole plant is a most mysterious thing, and just as wonderful as it is mysterious. How the roots are able to penetrate into the depths of the earth and draw from it the very essentials needed to bring to fruition that vegetable, fruit, or nut for which the plant was created is a thing too deep to understand. What is it that guides the roots of the apple tree to produce apples away up there in the branches of the tree instead of peaches? Through the body, limbs, and branches of that tree is flowing the sap that will result in whatever the Master Mind intended for it to bear on the day it was created. So it is with the child of God: the life that is in Christ is in us! We are told in 1 John 4:17 that as He is so are we in this world. The life-giving process is carried on by the Spirit. He is the same to us as the sap is to the branch.

The fruit of the Spirit should be in evidence in every Christian and, indeed, will be as long as the proper relationship exists between him and his Lord. It will be as inevitable as the fruit on the branches. The apple tree does not have to worry about bearing fruit—that is its very nature. If Christians worried less about what or how much fruit they were bearing and concern themselves more with the relationship they are bearing with God in



their daily living, the fruit that is produced would be of infinitely better variety than the kind that is produced many times by superficial rather than by spiritual means!

Branches of a tree are one in kind and purpose, so that if any one of them happens to be more successful in its fruit-bearing than the other, there should be mutual joy that our Husbandman is made glad. Quality of our fruit should always be the concern, not the quantity. It may be given to our brothers or sisters to have sweeping revivals, with results numbering in the hundreds. Let us rejoice with them. Then let us pray for the good pasture to be plentiful to nurture the new ones. That must be supplied by the local pastor and church and is every whit as important as the other. One in purpose; one in mind and accord—all drawing from the selfsame life-giving source!

When we look closely at any plant, with its fruit hanging full, it is immediately obvious that there are no apples, peaches, grapes, or what-have-you hanging on the vines or limbs—they are every one hanging on the branches! It would be a horticultural freak that would have fruit anywhere else but on the branches. When the Lord set up His Church plans, there was no place provided for angelic beings. God wants men! He calls men, not angels. Men are to bear fruit, not Gabriels! God is depending on the branches of His body to bring forth His fruit. This is the mission of the Church, but it is also the inevitable result when the life-giving Spirit is moving in the lives of the branches in that Church!

THE NEXT PHASE of this new intimacy to which Christ is introducing us He calls "disciples." The simple meaning of this word is "follower." Carrying out the metaphor that preceded it in the relation of the vine to the branch, it is certain that the branch follows the vine as it develops to full growth. If the disciple be a true one, he, too, will follow his teacher. the disciple is always thought of in the light of being a

student. He is one who is taught by someone else and follows the teaching in framing his own life. What the teacher is the student will become, to a large degree. There is somewhat of a difference between a mere believer and a true disciple. It is one thing to say you believe certain things in a doctrine, but quite a different thing to be a whole-hearted follower of those things to the point that you want others to know who you are and what you believe.

A sure mark of discipleship in a Christian is that he loves his brother disciple. John 13:35. They will have a common likeness about them that will be evident to all the world. Any world traveler will tell you that wherever he found a Christian, he was very similar to any other he had met, anywhere that may have been. A true disciple of any teaching will have that mark upon him which makes him known to others. The followers of the teachings of Karl Marx bear a striking resemblance to each other all over the world and, whether they be Russian, Chinese, British, or American in background, they all follow the same red line that leads to revolution, riot, and fomenting of strikes and insurrections of all sorts, for they have all been taught by the same teacher. Just as sure as this is true of the Marxian, it is verily true of the Christian—he will bear the marks of Him who went about doing good.

In the days of Christ, much of the teaching was carried on very much differently to the way our teachers teach today. Instead of the students being seated in a room at desks, with notebooks and texts, the teacher could usually be seen roaming about the streets of the cities and over the hills and valleys of the surrounding countryside with his students following along with him. Now and then they would stop by a brook, or on a hillside, and the students would gather around the feet of their teacher and listen to him as he propounded his doctrine to them. Free discussions were entered into and questions were parried back and forth. There were no certain hours for the classes to begin and end. Wherever the group happened to be when the sun sank in the west, they found such shelter as the area afforded and all shared alike in what comforts, or lack of them, came their way. Of course, there were the schools which were attached to the Temple, and the synagogues of the various cities which met in rooms that were set off from the rest of the buildings by partitions, where the teacher would sit on a platform above the students while they sat on the floor or the ground. The students of these schools were always known by their teachers' names rather than by the names of the schools, as it is in our day. Thus, Paul was known for his being the student of Gamaliel, having "sat at his feet."

Jesus Christ told the ones who followed Him out to Bethany to teach all nations and make disciples of them. So a disciple is one who is taught in the Word. Jesus is our Master Teacher. A teacher can get very close to us in our process of learning. Christ wants to become the closest one to us of any other in our lives. Notice the closeness of the relations of which Christ speaks in verses seven and eight. He says if we abide in Him, and His WORDS (or His teaching) abide in us, we can ask what we will, and it shall be done. He can say this, for He knows that those who are in Him will know how to ask intelligently, for they have been taught by His words. The best advertisement for any teacher or school is the student. A good graduating class going out from a school

will do more to bear fruit for that school than all the circulars and ads or whatever public relations they may have. In the Christian world, the good life of the disciples of Christ accomplish more than all the preaching we can ever get done. A poor chance has any pastor whose members live far below his message to win many to Christ! One important thing we should remember as Christians, we are constantly influencing those who know us. It is up to us to be sure that influence is powerful for Christ!

OF THE THREE RELATIONSHIPS, we are all acquainted with this one more than any, for who is there that does not have friends and knows the value of a true friend? Someone has said he

FRIENDS

would rather have friends than money. That is a true evaluation, for there are times that a friend is absolutely priceless. What a glorious privilege to walk about among men on this earth as a friend of Christ! Have you ever heard the expression "It isn't what you know; it is WHO you know"? We cannot be the financial help to our acquaintances on this earth that we would like to be many times, but we can point them to our Friend who has promised to supply ALL our need! We can confide in this Friend and He confides in us as to the great work of His kingdom. Dr. James Smith said that a servant has "kitchen" privileges, but the friend has access to the parlor! We are told that Christ and His Father will come into our hearts and will sit and sup with us! We seldom see a servant sitting in the dining room with the master, dining at the same table, so Jesus said, "I call you friends." We do not find expressions like "I am working for the Lord" by Paul and Peter, but very often they tell us that we are workers together WITH Him! To work with a firm is a much better arrangement than just working for one, isn't it? Sharing a task with a friend always makes it much more enjoyable. The work of the gospel, whether it be in the local church, the evangelistic or mission field, or as an administrator in an executive office, all becomes more wonderful as you realize that you have relations with Christ which are based on friendship rather than as an employer and hired hand.

We share secret things with friends. How good it is to have someone who can keep your secret revelations in strictest confidence. Somehow, when a secret burden is shared with a good friend, it always loses some of the weight and dreadful potentialities that bear in upon us as long as we carry them alone. You can bare the very secrets of your heart to this Friend and you will never be betrayed; in fact, that is what He has done with us, for He says that He has told us all things that His Father told Him, verse 15.

In these twenty-seven verses Christ used the personal pronouns "I, me, and my" a total of fifty-five times, or twice to each verse. In these same twenty-seven verses He used the personal pronouns "ye, you, and yours" a total of fifty-two times, or not quite two times per verse. It is obvious that He was trying very hard to force upon us the truth of this new intimacy by the very use of such language. Christian, is your life a testimony of this closeness to the Master?

God washes the eyes by tears until they can behold the invisible land where tears shall come no more.—Henry Ward Beecher.

WORLD TOUR

(Continued from page 5)

in the greatest revival Germany has seen in many years.

A revival of this magnitude would bring severe persecutions, sufferings, and probably prison. Let each Christian pray for this revival to come. God can take care of the results. The Church people really enjoy their religion. They go to church to worship. They sing enthusiastically, with their hands raised toward heaven, and many times during the singing they are praising God, shouting, and speaking in tongues. Oh, it would thrill any visitor to watch them lose themselves in real spiritual worship! An old-fashioned shouting Church of God member of forty years ago would feel perfectly at home in their services. To my knowledge, there are no other people more eager to listen or respond to real gospel preaching. They are Bible-believing, Bible-loving, and Bible-living Christians.

It was a real pleasure to preach to these people eleven times in nine days. Perhaps the greatest meeting was the Sunday afternoon rally. The sermon was an unannounced and unrequested mission message, which resulted in an offering of approximately 5,500 marks and fifty or sixty young people dedicating their lives to the task of spreading the gospel, even unto other far-flung lands.

In closing this article, it is my earnest request that every Christian will join me in prayer for our missionaries to stand firm and not flinch from their God-given field, until Pentecostal power paralyzes the power of darkness, so that those who are captives of cold, ecclesiastical church machinery may see the light of the glorious gospel of Jesus Christ and gain their freedom, a freedom that comes, not by church dogmas, ceremonies, and rituals, but by a living faith in the eternal Son of God, Jesus Christ, our Lord.

THE SPIRITUAL MAN

(Continued from page 7)

estimation of sin, the spiritual man has but one norm. Any lack of conformity to the character of God, whether it be in act, state, thought, disposition, or will, is viewed as sin. He does not measure spirituality or genuineness by superficials, but seeks to discern the impelling motive behind each action. He understands that God's purpose for him is Christ-conformity, as stated in Romans 8:29. Consequently, he is constantly endeavoring to know more about God and His Son, Jesus Christ. His only dependable source of a knowledge of God's character is the Bible, so he is a humble, sincere, and honest student of the Holy Scriptures. He puts them above all other professed revelations, creeds, and man-made doctrines. He is humble and teachable, because he realizes that others in the body of Christ may have advanced to a place of knowledge of Christ that he has not yet attained. He realizes that though he may be walking in the present light, there will be a brighter light in the future. As a result of this attitude, he knows that there most certainly are heights of spiritual perfection that he has not reached. This realization of a greater spiritual growth makes him readily acknowledge that others may have reason to pray for his further spiritual development. From a higher pinnacle of Bible knowledge and spiritual experience, his brother may see attitudes in him that are not in complete conformity to Christ. When the blazing two-edged sword of God's Word digs him out, he humbly bows his head to its findings, because he knows that his is the

task of an endless becoming—a becoming that has as its ultimate objective the character of the immutable God and the measure of the image of Christ.

THE SPIRITUAL PERSON recognizes the reality of his sonship. His is a spiritual atmosphere, where the pure air of holy freedom floods his soul. He soars above the things of time and sense, because already he is sitting in heavenly places in Christ. He laughs in the face of the grim reaper because he sees physical death as God sees it. As his loved one's cold clay is lowered slowly into its Mother Earth, he stands in victorious triumph at the edge of the tomb and hurls the victory shout to the very gates of the city of God—"O death, where is thy sting? O grave, where is thy victory?" His soul is in constant communion with God, and while others are wondering how he carries such burdens without grumbling, he is holding the pierced hand of Deity in his own and sensing the thrill of divine empowerment. Not once does he look at his service as a proof of his holiness, but he feels that at best it is unprofitable, and his reasonable task. The joy of the Lord is his strength, not the joy of his social success nor religious accomplishments.

Because he is spiritual, he discerns his authority in the body of Christ, and also his responsibility to authority. He realizes that his Father's creation proves that God truly is not the author of confusion. He obeys those that have the rule over him in the Lord, and if perchance his brethren appoint him to a place of authority, he exercises his office in humility and godly fear, not in a manner that would infer he imagined himself to have a monopoly on wisdom and knowledge. He knows that God is permitting him to remain on earth for two reasons: first, to manifest the true nature of Christ to men; second, to become more like Christ Himself. He knows there is but one source of righteousness—the person of Christ. He knows there is only one method of getting it by faith. He is aware that there is only one way of manifesting it—through a consecrated life.

So near does the spiritual man walk to God that he is an actual partaker in the sufferings of Christ. When men wound the kindness of God and flagrantly turn down salvation by faith, he weeps because he feels in his own bosom the sympathetic heartbeat of God. He has not only been with Christ on the mount of transfiguration, but he has been to Gethsemane, and has wept with his Master over more than one wayfaring Jerusalem, until the morning light. He has been the recipient of the "second touch," and he does not see men as trees walking. Rather, he sees them for what they are—never-dying, eternal human souls for whom his Master tasted nameless woe. His life is terrible with eternity, because he walks in the light of eternal things. He is a builder in destiny, not a dealer in dust. He sees the eternal capacities in each soul that he meets, and, as a result, he does his utmost to win the lost. He has a true soul passion.

The constancy of Christ is the experience of the spiritual man. He is not up and down like an elevator, but he is the same twenty-four hours of each day. This *sameness* or constancy is the result of his fellowship in spirit with Jesus. His Master is the same yesterday, and today, and forever, and since he walks with Him, he also is the same. He is gentle with others, and the Holy Spirit finds him easy to lead into paths of effectual service.

SATAN'S DISPLAY of power does not impress the spiritual man, because he knows it is God's power that enables him to cope with the adversary. While

all the world wonders, the spiritual man, clad in the armor of the Spirit, stands in the line where no unarmed, unspiritual mortal could ever stand. While the timid, the unfaithful, the self-righteous workers, and the character assassins stand by and say, "He will never succeed," he still has his feet planted where God put them. Though the smoke of death, hatred, sadness, and disappointment swirl around him, he is unmoved. Satan may marshal his henchmen and muster the archers of hell; he may send volley after volley of fire-tipped arrows, but the spiritual man is unscathed. Lies, false accusation, gossip, intrigue, and hypocrisy may draw the sword and rush madly at him, determined to destroy him, but his naked blade strikes them to the earth. Even his friends may despair of him when they see the smoke of battle engulfing him and hear the terrifying roar of the dragon. Ah but, brethren, the hand that holds his shield is overclasped by one which wears a nail print, and the power that wields his flashing blade is the Power that hung the world on nothing and cast the archfiend headlong from heaven. Though all you may see betimes is the flashing point of his sword, take heart; it is the Word of God that he fights within the power of the Spirit. There can be no conspiracy of wickedness that can triumph over this. There are no powers in this world or in the world to come that can face Him. When the battle smoke has drifted off, and the din of conflict ceases, the spiritual man is still there. His feet are still unmoved, and he waves his weapons over his head and shouts, "Nay, in all these things we are more than conquerors through him that loved us." He knows what it means to be endowed with power for service, and he recognizes the voice of the Holy Spirit. People like this were the kind that turned the world upside down. They marched forth from the upper room and challenged the imperial eagle of Rome. They died martyrs' deaths in stonings and burnings. They fought and perished, but the shout of victory never faded from their lips, for their eyes had seen the vision glorious, and their ears had heard the militant tramp of the conquering armies of the Almighty. They did not play religion to the grandstands, nor did they love it because it was sensational. They loved Him, and so much so that they loved not their lives unto death. Because they were truly spiritual, they could not be conquered. When one of their noble company fell to the persecutor's sword, six more sprung up in his place, and the glad evangel spread like wildfire across the mountains and plains, until today the victory shout of the redeemed girdles the globe, and the crescendo of triumphant adoration sweeps like a tidal wave up to the throne of God.

Friend, are you a spiritual person? Is Christ the central figure of your religious consciousness? Do you look at all the experiences you have had as the result of your contacts with Him? Are the motives that inspire your Christian service slaves to the will and character of Jesus? Are you discerning your inner life on the basis of His Word and nature? Is your daily communion with Him, yes, your constant consciousness of His presence, the proof of your spirituality? Or do you have to recount the things you have been doing as proof of your spirituality? Do you have to review the prayers, fastings, titheings, dreams, or imagined revelations you have done and claimed to prove that you are a Christian? These eternal services can be performed and claimed by the unspiritual. The spiritual man experiences them all, and performs them all, but he does not depend on them as proof of his spirituality. Do you?



FLORIDA

MACCLENNY, Fla.—We have just closed a wonderful revival, with Bro. C. E. Richard, of Birmingham, Ala., as our evangelist. Brother Richard is one of our finest gospel preachers. We certainly enjoyed having him in this revival. Some people who attended this revival had never attended the church before. A goodly number were saved and sanctified, approximately 12 baptized with the Holy Ghost, 10 added to the church, and 10 baptized in water.—L. B. Hammond, Pastor.

WINTER HAVEN (Eloise), Fla.—After leaving a wonderful prayer conference in Lakeland, Fla., held in the beautiful new church on Lake Weir Drive, where Bro. J. T. Roberts is pastor, we began to pray earnestly that God would send us a great revival, and that is just what He did. For the next 4 weeks, in our regular services, there were 19 saved, 15 sanctified, and 9 baptized with the Holy Ghost. On the first Sunday of February we began a revival, with Bro. B. W. Watson, of Lakeland, doing the preaching. The congregation was swayed each evening by the dynamic messages, and men and women, boys and girls came to the altar and prayed through each night. In the 3 weeks, there were 17 saved, sanctified, and baptized with the Holy Ghost, and 12 baptized in water, with more to follow. Twenty-two added to the church, 4 by transfer and 18 new members. We humbly lift our hands and say, "Thank you, dear Jesus, for such a visitation."—A. J. Duncan, Pastor.

OHIO

NEW BOSTON, Ohio—We recently had a revival meeting with Sister Bessie Moore, of Cincinnati, Ohio, as the evangelist. Judging from the testimonies of many, this was one of the best revivals New Boston has ever had. Eleven were saved and sanctified and 23 received the baptism of the Holy Ghost. Many of the members received the Baptism who had been seeking for years. Every person, to my knowledge, who sought the Baptism received it. So far 12 have united with the church. We thank the Lord for our pastor and his wife, Brother and Sister A. C. Sheley. They have the church at heart, and it is moving forward under their leadership. — Ella Ferguson, Clerk.

NORTH CAROLINA

ALBEMARLE (Big Oak), N. C.—We have had a wonderful revival, with Bro. James L. Morton as the evangelist. There were 7 saved, 5 sanctified, 7 filled with the Holy Ghost, and 7 added to the church. The church was blessed, and our Sunday School has grown.—Paul Morton, Pastor.

HIGH POINT, N. C.—We have just had one of the best revivals in years. In the 11 nights' meeting, 24 were saved, 18 sanctified, 15 filled with the

Holy Ghost, and 8 added to the church. There were some outstanding healings, also. Rev. V. W. McCrary was the evangelist.—F. L. Braddock, Pastor.

NEALSVILLE, N. C.—We are happy to report that the Church of God at Nealsville is going on in full stride, through the wonderful blessings of God. There have been 49 saved, 20 sanctified, 12 baptized with the Holy Ghost, and 20 added to the church. A great revival has just been conducted by Brother and Sister William Mahaffey, in which many of this number were blessed. We praise the Lord for our good pastor and his wife, Rev. and Mrs. Wroten Dunn. Both are great workers, and we have had great gains since their work started here. Our Sunday School attendance was around 100. We have recently broken all records, with an attendance of 158. We praise God for the great mission spirit that our church has caught. Outside of all our quotas, we have also raised \$150 for foreign missions and anticipate greater things for God.—Carl Parker, Y.P.E. President, Reporter.

PINEVILLE, N. C.—God has been so good to us, we want to praise Him for making the following report possible.

The church began seriously praying for a revival about two weeks ago. God opened the windows of heaven, and the revival came before an evangelist could arrive. In the regular services during the past two weeks 17 were saved, 7 sanctified, 9 filled with the Holy Ghost, and 3 added to the church, one by transfer.

This was a youth revival since it is the youth of our church whom God has blessed so graciously. God is honoring the efforts of our fine pastor, Brother W. S. Sprinkle, and his family. Pray for us.—Mrs. Addie Sloan, Reporter.

SOUTH CAROLINA

Long Distance Telephone Call

LANGLEY, S. C.—Great outpouring of Holy Ghost at Langley, S. C., church. Through Sunday night March 7, which was the 67th night of the revival, 88 were saved, 78 sanctified, 78 filled with the Holy Ghost, 49 baptized in water, 56 added to the church, and 30 in the altar Sunday night. The end is not yet. The evangelist is Mrs. Mae Terry.—W. E. Dowdy, Pastor.

GREENVILLE, S. C.—Westside Church of God in Greenville, S. C., was greatly blessed in many ways during a 2 weeks' revival, with the Rev. Paul Marley, of Wilmington, N. C., as the evangelist. Six people were saved, 7 sanctified, 8 filled with the Holy Ghost, 4 added to the church, and 15 definitely healed. Brother Marley is a humble servant of God, prays without ceasing, and preaches holiness.—James A. Dunlap, Pastor.

TEXAS

BIG SPRING, Texas—We had a wonderful outpouring of God's presence and the Holy Ghost during our revival here. Brother Albert Hall was our evangelist, and he really preached the Word of God. Every night the house was packed, with young people as well as older ones. Brother Hall is certainly a man of God. There was an average of 10 persons saved, some sanctified, and 3 filled with the Holy Ghost. Five came into the church. I want to say that our pastor and his wife, Rev. and Mrs. W. E. Mitchell, are God-sent people. They really stand true through thick and thin, and their children are a blessing to our young people, which is really wonderful. We have a radio broadcast coming directly from the studio of KTXC every Sunday afternoon at 1:30.

We are building two Sunday School rooms, rest rooms, and a baptistry on to our church. We are going into homes and hospitals teaching the Word of God and inviting people out to the house of the Lord. Already we are seeing results from this work. We find that it strengthens our faith.—Mrs. Joyce Wilson, Reporter.

TENNESSEE

SODDY, Tenn.—The results of a 5 weeks' revival are 60 saved, 50 sanctified, 40 filled with the Holy Ghost, 25 baptized in water, 45 added to the church, and the church greatly blessed, with a number being healed. This is the greatest revival in the history of the church. We praise the Lord for the evangelist who was so instrumental in the revival, Rev. Fatie C. Atkinson.—A. J. Phillips, Pastor.

VIRGINIA

DANTE, Va.—The Lord gave us an old-fashioned revival which ran for 3 weeks. Our church was filled to capacity each service. There were 31 saved, 24 sanctified, and 7 filled with the Holy Ghost. Brother J. B. Holcomb, our district pastor, was the evangelist.—Reporter.

WEST VIRGINIA

WHEELING, W. Va.—Our recent 2 weeks' wonderful revival was the best the Wheeling Church has ever had. There were 6 saved, 3 sanctified, 3 baptized with the Holy Ghost, and 2 added to the church. Brother Earlie McVicker brought the messages, which inspired us to go on to greater things with the Lord. Our pastor is Sister Caroline Bachman.—Lee Rushforth, Clerk.

He who commanded Lazarus, "Come forth," is able to resurrect even such a church as this.—M. W. Knapp.

Then men that move the world are the ones who do not let the world move them.—Selected.



religious news



DESERTION HITS MILLION WIVES AND CHILDREN IN U. S.

LOS ANGELES, California (EP) More than 1,000,000 wives and children throughout the United States this year are receiving state aid as a result of having been "deserted" by fathers. In California there are between 15,000 and 20,000 cases of desertion in the sense that fathers have left homes and refuse to support their families.

These figures, showing "a problem of ever-increasing importance," were revealed here by Jacob T. Zukerman, executive director and chief counsel of the National Desertion Bureau of New York City. Zukerman was in Los Angeles to conduct a one-day institute for county welfare directors and law enforcement officers on methods of locating deserting relatives. The event was arranged by the State Department of Social Welfare at the request of Gov. Goodwin J. Knight.

Zukerman listed six "basic causes" for desertion by fathers—emotional immaturity, lack of understanding of marriage responsibilities, sexual inadequacies or ignorance, economic insecurity, inadequate housing, and differences in cultural backgrounds.

NEWLY DISCOVERED MANUSCRIPTS TO MAKE CHANGE IN BIBLE UNDERSTANDING

JERUSALEM (EP) An article in *Time* magazine declares that ever since the discovery of Biblical manuscripts in a Palestine cave seven years ago, archeologists have been looking with renewed diligence for more. Seventeen months ago, in a cave at Wadi Qumran, in Jordan, a band of diggers found a stone writing table almost 2,000 years old, and strewn about it scraps of leather and papyrus, enough to fill several bushel baskets. The Hebrew script on the papyrus was minuscule, and many fragments could be read only with the help of an infrared camera. But the texts, when examined, turned out to cover almost half of the Old Testament. Their date, from 200 B.C. to 70 A.D., makes them the oldest Hebrew version of the Bible ever discovered.

Last week, writing in the current issue of the *Bulletin of the American Schools of Oriental Research*, Dr. Frank M. Cross, Jr., now at the school in Jerusalem, discussed a part of the Qumran find—27 fragments from the first and second chapters of *Samuel I*—recently pieced together and translated. Some of his fragments differ from existing Hebrew Biblical texts, and Scholar Cross believes they should be accepted as older and nearer the

original than any other extant version. Among the corrections and additions he offers: Eli, the priest, was 90 years old at his death (not 98, as the King James Version has it); Samuel, whose mother pledged him to the Lord's service for "all the days of his life," was therupon enrolled as one of the Nazarites, and as such, Samuel might never touch strong drink or cut his hair.

Such corrections and additions, Dr. Cross hints, are only the beginning. When the Qumran fragments are finally edited, scholars will have for the first time a roughly contemporary Hebrew check on the Greek Septuagint, for centuries the bulwark of Old Testament translators. They will also have some important revisions to make in the work of those scholars who had a habit of trying to solve a corrupted Biblical text by speculation on the translator's sociological background.

The entire job of editing the Qumran texts, now being done jointly by the American School of Oriental Research in Jerusalem and French Roman Catholic scholars, may take "tens of years," but its results may be impressive. Predicts Biblical Scholar William F. Albright, head of the Oriental Seminar at Johns Hopkins University: "All handbooks on the Bible, early Christianity and the history of Judaism will soon be in need of drastic revision."

USE OF MINISTERS BY REDS TOLD

LOS ANGELES, California (EP) The Communists have used members of the clergy, members of the motion picture, radio and television industries, some in the field of education and in union labor organizations to carry on their work. Rep. Jackson (R) Cal., said in an interview here in Los Angeles recently. Speaking of Red influence in the churches, Jackson said he wanted it made clear that neither he nor any committee member had or intended to "indict religion" as some had implied. He did, however, tell of some disclosures at an executive hearing of the committee, without disclosing names. He held a three-foilo transcript of the testimony or report in his hand as he talked to reporters at his press conference in the Biltmore.

Jackson said that a former Communist organizer had told the committee of two graduates at a widely known eastern religious seminary who reported to the Communist Party headquarters before they reported to their churches upon graduation. The committee brought in one of the grad-

uates to check it.

"His testimony was of the strongest to show that the Communist Party had used individual members of the clergy to do their work in the United States," said Jackson. "True, it was only a very small number, but even one clergyman being used by the Communists is a very dangerous thing because of the influence a clergyman exerts upon the people with whom he comes in contact."

RELIGIOUS MUSIC BOOMING

GRAND RAPIDS, Michigan (EP) The Zondervan Publishing House has announced a record sale of over one half million copies of the Song and Chorus books in the Singspiration line during the year 1953. Over one hundred thousand copies of the Action series alone were distributed. In addition, several thousand copies of the popular "Inspiring Hymns" were sold. In addition to the Song and Chorus book series, over two hundred thousand of the Singspiration records (45 rpm, 33 1/2 rpm and 78 rpm) were sold during 1953.

Because of the tremendous upsurge in interest in the Singspiration line, it has been found necessary to move to larger quarters. Effective immediately, the new Singspiration offices will be located at Robinson Road and Lake Drive Avenue in Grand Rapids, Michigan. The production offices as well as the business offices will be located at this address.

NOTES FROM THE NEWS

Formosa's first Christ university has been started at Taichung. Known as Tunghai University, it is backed by the United Board for Christian colleges in China and the Presbyterian Church in Formosa.

Brass bells that were salvaged from Louisville and Nashville Railroad steam locomotives scrapped in the line's conversion to diesel engines are ringing in 270 small churches along the company's right-of-way from Alabama to Illinois.

High government officials, including two senators and eleven congressmen, and headed by Chief Justice Earl Warren, participated in a "farewell" rally for Evangelist Billy Graham, at which prayers were offered for his British crusade which opens in London, March 1. Stressing the need for the revival, the evangelist said that less than 5 per cent of the British people attend church, with the percentage dropping to as low as two in London.

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COURT of PRAISE

JASPER, Tenn.—I praise God because He has saved me from sin, and sanctified and baptized me with the Holy Ghost. I thank Him for touching my body and giving me strength to go on when I am discouraged. I love Him. He is a great God and gives us power to resist the devil and all his evil forces from hell.—Mrs. Betty Haggard.

SAN DIEGO, Calif.—I praise God that I still have victory in my soul, although I am past 77 years of age. I'm still working for God.—Stella Watts.

NEWPORT NEWS, Va.—I thank the Lord for healing my body and for better peace of mind. He has been wonderful to me, and I love Him.—Mrs. C. L.

FORT WORTH, Texas—I praise the Lord for healing me of a bad throat trouble. One night, especially, about 12 o'clock, He wonderfully touched me, and I rested well. Since then He has healed me completely. Praise His dear name. I love Him and want to be ready when He comes.—Mrs. Charles E. Prince.

BAXLEY, Ga.—I promised God if He would heal my nerves and heart, I would testify through the *Evangel*. I also praise Him for healing me of asthma when I was about 6 months old. Please pray for my companion to be saved.—Mrs. Martha Williams.

LA JUNTA, Colo.—On December 9, 1953, I had a nervous breakdown and two heart attacks. My husband, who is the pastor of the Church of God here, called on the church people to pray for me. God touched my body, and I started getting better. I was prayed for several times after I was up and around, but still never got complete victory. On February 20, 1954, I had another nervous attack. The saints prayed for me and I got relief enough to sleep that night. The next day was Sunday, and some of the church people were burdened for me. I turned my faith loose and God healed me, and others felt the healing power at the same time. In my distress I cried unto the Lord, and He heard me. *Psa.* 120:1.—Ruth Dalton.

Just a word of thanks and praise to my dear Saviour. I have just closed the *Evangel*; almost read it through tonight. I don't know what time it is at the present, but I know that it is past bedtime here at the Church of God Orphanage. I am so thankful for the *Evangel*, and for the great Church of God and just what it means to me. I am so glad that I am a member of it and numbered with the staff here

at the Church of God Orphanage. I have already spent three years, two months, five days here, and I can say that we have as fine boys and girls here as you will find anywhere. Sister Osborne and I enjoy working with them. I want to say that we have one of the best men in the church for our Superintendent—Rev. R. R. Walker. We all appreciate him and his dear wife. I should like for everyone to pray for Sister Osborne and me that we will be a blessing to this Home, and pray for these precious boys and girls.—J. W. Osborne.

SANFORD, N. C.—I want to write my testimony to the healing power of the Lord. I have a little girl who has been in the hospital almost 18 months. She had a deformed leg. The doctors operated on her and tried to graft a bone in her leg about 14 months ago, but the stitches pulled loose and caused infection in it so bad they told us they might have to take her leg off. I had written to a number of people to pray for her. Then about 3 months ago they decided to operate

on her leg and remove the bone to see if the infection would heal. On Wednesday before they operated, I asked the preacher and his wife to go with me to see her. The preacher prayed for her. On Friday they operated. The Lord was surely with her because on Sunday she seemed to feel good. Ever since then she has been getting better. We went to see her Sunday and the doctor said her leg has healed on the outside. I do praise the Lord. I ask everyone who reads this to pray for her complete healing. They will have to graft another bone unless the Lord heals her. I should like to request prayer for myself, too.—Mrs. Selby Thomas.

HOMERVILLE, Ga.—Just a note of praise for my blessed Saviour. Last night I promised God if He would heal my two small sons of high fever and bad colds, I would testify through the *Evangel*. Today both are fine and playing. Praise the Lord for hearing and answering prayer. We are serving a wonderful Saviour.—Dorothy Gray.

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IN GOD WE TRUST
JESUS IS ALL I NEED

JESUS IS LIVING WITHIN
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LET JESUS LEAD THE WAY
LORD, SAVE MY SOUL
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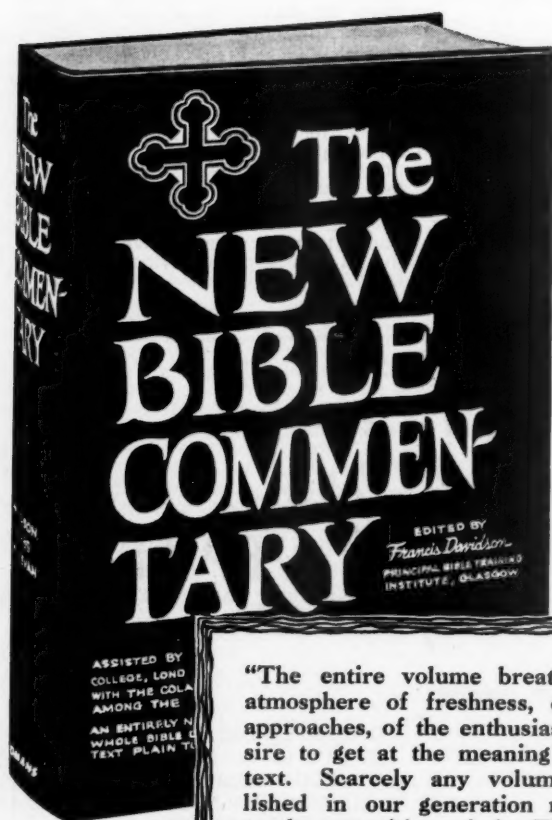
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